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ABSTRACT

Findings of a four-part project undertaken to study the historical and philosophic dimensions of adult education within the Roman Catholic Church are summarized. The four parts of the study are as follows: Part I. Background and History of Roman Catholic Adult Education (1. An Overview of Jewish, Protestant, and Catholic Adult Education; 2. Historical Perspectives and Current Profiles of American Protestant Adult Education; and 3. Historical Perspectives and Current Profiles of American Catholic Adult Education); Part II. Demonstration Projects (4. Reports of an Experiment with Internship as a Model for Training Professional Leaders of Religious Education; 5. Report of a Project Designed to Overcome Educational Apathy--Religious Education--among the Rural-Poor); Part III. Three Studies of Expanded Central Support Services (6. Report of Three Studies Investigating the Feasibility of Expanded Central Information Services--Information Exchange, Employment, Consultant Support; and Part IV. Diocesan Needs (7. Adult Education: The Diocesan View of Needed Programs; 8. Summary Report of the Study Project entitled "The Church's Expanding Role in Adult Education"). A Taxonomy of Adult Education Activities is included, under the headings of Basic Education; Community, Culture and Environment; Personal and Family; Training Teachers and Leaders; and Religious Education. (For related document, see AC 014 059.) (DB)

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Paper Number Eight

Summary Report of the Study Project entitled

THE CHURCH'S EXPANDING ROLE IN ADULT EDUCATION

conducted by

The Division for Adult Education
Department of Education
United States Catholic Conference
1312 Massachusetts Avenue, N. W.
Washington, D. C. 20005

under grant support from
The Raskob Foundation for
Catholic Activities, Inc.

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October 27, 1972

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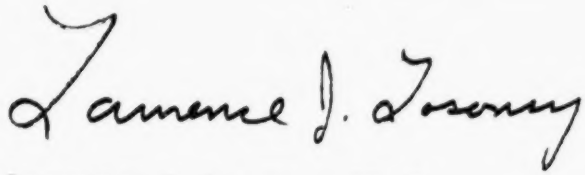

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SUMMARY REPORT

"STUDY OF THE CHURCH'S EXPANDING ROLE IN ADULT EDUCATION"

After more than one year of operation, it became apparent to the Division for Adult Education that adult education in the Roman Catholic Church meant many things to many people. Against an ever-increasing chorus of needs, requests for guidance, and philosophic differences, the need for systematic study became obvious. The historical and philosophic dimensions of adult education within Roman Catholicism seemed confused or unknown; the needs and new efforts reported at all levels of the Church seemed confusing and disordered; consensus about priorities was difficult to determine. Study funds were sought from the Raskob Foundation for Catholic Activities Inc., in order to address this situation. It was hoped that the history and general dimension of adult education in the Church, along with a more specific pinpointing of top needs and action priorities in the dioceses, would emerge, allowing the Division to build a solid plan for its own future activity. This process, it was hoped, would also lead to instruments, methodologies, and knowledge which would be useful at all other levels of the Church.

When grant support was received from the Raskob Foundation, a plan of action, budget, administrative procedure, and schedule were developed. The project was undertaken in four parts which have been completed and are reported in seven documents. The work was initiated July 1, 1971, and completed November 15, 1972. This report is a summary of the findings of each of the parts

Part I Background and History of Roman Catholic Adult Education

1. An Overview of Jewish, Protestant, and Catholic Adult Education
2. Historical Perspectives and Current Profiles of American Protestant Adult Education
3. Historical Perspectives and Current Profiles of American Catholic Adult Education.

Part II Demonstration Projects

4. Report of an Experiment with Internship as a Model for Training Professional Leaders of Religious Education.
5. Report of a Project Designed to Overcome Educational Apathy (Religious Education) Among the Rural-Poor.

Part III Three Studies of Expanded Central Support Services

6. Report of Three Studies Investigating the Feasibility of Expanded Central Information Services (Information Exchange, Employment, Consultant Support)

Part IV Diocesan Needs

7. Adult Education: The Diocesan View of Needed Programs

8. Summary Report of the Study Project entitled "The Church's Expanding Role in Adult Education."

Brother Leo Ryan, a distinguished and highly qualified scholar who has achieved eminence as an adult education expert, was commissioned to undertake an extensive study of the scope, extent, history, trends, and objectives discernible in Catholic Adult Education in the United States. He approached the task by providing first a general background of national attendance - motivation trends, then moving into the general Christian record in adult education, then providing an in-depth look at some representative denominational efforts and research. Against this background, he then proceeded to depict the major outline of Catholic efforts in the United States. His findings provide a detailed and accurate summary of the major research in this field to date; they disclose areas severely in need of attention and areas of great progress, as well as directions for promising future research. His findings are reported in three papers which make up the findings of Part I.

Part I Background and History of Roman Catholic Adult Education

Paper #1: An Overview of Jewish, Protestant, and Catholic Adult Education

Churches and synagogues were found to be one category of formal institutions sponsoring a wide range of adult education activities. $15\frac{1}{2}$ million persons in 1955 were thought to be reached through adult education sponsored by Churches and synagogues, making this category of institutional sponsorship the largest. A marked diversity of offerings and approaches, with a corresponding increase of persons attending, has been observed in studies since 1955. Reasons for attending have been found to include self-help, social needs, learning for its own sake, self-improvement, and the need to escape. Religious motivation has been found to include desire to serve the church better, desire to improve one's spiritual well-being, and desire to satisfy one's interest in mission work.

Precise determination of motivations for attending has become more difficult as more and more offerings, even by non-religious institutions, have taken on one or another religious dimension or components such as values or personal understanding.

The Protestant Churches were found to have been the most influential institutional force for the education of adults in the first two centuries of our national life because of such activities as the Sunday School, men's and women's organizations, study clubs for married adults and for young adults. Religious orientation more than secular learning characterized this effort, which effort continues with great vigor into our own times. A continuing set of problems, dealt with in recent times in specialized studies and research, continues to be the difference between education of children and education of adults. The University of Indiana has contributed heavily to this understanding. Jewish adult education underwent steady growth from 1780 - 1865; with the emergence of Reformed Judaism it received an extraordinary boost; and between 1940 - 1956 it became an integral part of the Jewish Revival in this country. Orthodox congregations have tended to favor instruction-oriented approaches while Reform temples have leaned towards participatory methods; both have seen the general goals of adult education to be psychological reassurance for individual Jews, the fostering of intellectual loyalty to the Jewish community. learning for its own sake, and renewed community life among Jewish communities of prayer and worship.

Among Catholics, the chief form of adult education has continued to be the pulpit and the liturgy even into the present time. However, during the second half of the nineteenth century other adult education forms, such as reading circles, parish libraries, debating clubs, and associations began to appear; the Catholic University of America established a Summer School in 1892; by 1917 the National Catholic War Council had been established and was later renamed the National Catholic Welfare Conference. This Conference, through the many new efforts it encouraged such as the National Councils of Men and Women, its Social Action Department, and its educational agencies, is seen as the major catalyst for expanding Catholic adult education efforts of the early twentieth century.

Two particular stresses in Catholic adult education have been worker education and religious education; one notable form which was noticed in the 1950's were the centers. Observers and researchers were found to agree that while Protestant and Jewish adult education seem to have already flowered, Catholic adult education promises to reach new levels of activity and significance during the coming years immediately ahead.

Paper #2: Historical Perspectives and Current Profiles of American Protestant Adult Education

The importance of studying the Protestant adult education experience lies in the fact that Protestantism has been a major influence upon

adult education in the United States for several centuries. In addition, many of the lessons learned by other denominations in pursuit of adult education may benefit Roman Catholic practitioners. Finally, a great body of research and experimentation is underway in various denominations and would be beneficial in relation to some problems confronting Catholic adult educators and leaders.

Protestant adult education was found to be characterized by a concern for individual adult learners, that they understand the implications of their belief, that they learn to make responsible decisions in relation to one another, that their faith life and spiritual life grow, that they witness effectively to God, and that they form stronger and stronger fellowship. Study, action, worship, recreation, and administration were found to be major areas of curriculum concentration. The ministry of teaching was found to be of singular importance in most denominations, and in the view of most denominations, it was of singular importance in the early Church, along with worship and leadership. Adult education is considered by most denominations to have a place of special emphasis and to be part of the teaching mission dating back to the Reformation.

Currently, the National Council of Churches provides support for fellowship study and cooperative action in more than thirty major denominations. These denominations often construct national guidelines in adult education for their member congregations, which in turn are urged to develop local goals annually.

One denomination's national goals, for example; include evaluation of the adult curriculum; study of adult rooms and equipment, reaching unreached adults; discovering competent leadership for both classroom teaching and group leadership; leadership training and demonstration classes; organizing new classes and groups; and planning for special family programs.

Research into specific denominational efforts has revealed that teachers in all forms of Church education tend to be experiencing a high rate of turnover and insufficient training; some important concerns reported are the need for help in maintaining pupil interest and discipline. Some denominations which have sponsored in depth research, training and pilot efforts designed to improve adult education include the American Baptist Convention, The Church of the Nazarene, the Methodist Church, the Presbyterian Church, the Angelican Church of Canada, the Greek Orthodox Church of the Archdiocese of North and South America, the Church of Jesus Christ of Latter Day Saints, and Selected Negro Baptist Churches in South Carolina and in Southern Baptist Congregations.

The University of Indiana has been especially active in the work of researching adult education methodologies and in the training of adult education leaders for roles in the local congregations. Through various research efforts involving denominational staffs and researchers in universities and elsewhere, a large and growing number of instruments for finding needs, testing progress, and evaluating programs have been developed among Protestant adult education endeavors.

There is nearly unanimous agreement among researchers, leaders, and practitioners, however, that Protestant adult education, while improving, is still failing to reach the majority of adults in their congregations with an effective program of Christian education. The major reason given is that educational programs now being carried on in the churches are remote from the interests, needs, and problems in our modern world. Others observe the churches to be in a marginal position in today's culture, with education taking second place to worship and financial considerations. Adult education is seen to be in a dependent position within the denominations, and in some cases, what is done is possibly not only irrelevant but in outright conflict with the Biblical understanding of the Church's mission.

Change, adaptability, and de-institutionalizing rigid approaches, along with better training, more research, and more individualized and personalized approaches are felt to be some of the major challenges facing denominational adult education.

In addition, most denominations have been accustomed to a "content centered" stress in education; this is slowly giving way to more "process centered" approaches, which in turn is accentuating conflict among adults and a yet greater need for leadership and teacher training among both professionals and volunteers. The trend is toward smaller group approaches in order to discover once again the relationship between kerygma (gospel message) and didache (church teaching). Hundreds of churches of many denominations around the country have developed and continue to experiment with a variety of forms of adult involvement in the process of learning and doing. Finally, there is an observable trend toward informal adult learning.

Some instances of state-sponsored educational agencies collaborating with denominational needs in adult education have also proved successful, such as those of Indiana, Purdue, and Syracuse Universities.

Finally, many denominations have begun encouraging professional ministries of educational leadership at the congregational level. These Directors of Christian Education have a role distinct from that of the pastors and have given rise to considerable experimentation with the concept of specialized professional ministries and leadership.

Paper #3: The Roman Catholic Church and the Adult Education Movement: Historical Perspectives, Current.

Roman Catholic Adult Education was found to have four distinct periods of development. The first, 1600 - 1779, saw no examples of unique efforts beyond that of the liturgy and pulpit. The second, 1780 - 1865 saw the beginning of Reading Circles, the New York City Catholic Library Association, and efforts such as the Xavier Alumni Sodality of New York. The third period, 1865 - 1920 saw the increase of reading circles, the Catholic University Summer School, the rise of Catholic schools, and the organization of the National Catholic War Conference which became the National Catholic Welfare Conference. Catholic higher education was also growing during this time. The fourth period, 1921 - 1972 saw the rise of the National Councils of Men and Women, the NCEA efforts in adult education, the rise of Catholic Adult Education Centers, the creation of the U.S. Catholic Conference, the activation of a Division for Adult Education within U.S.C.C., the appointing of diocesan directors for adult education, and the merging of the Adult Education Division into the National Center for Religious Education - CCD.

The Confraternity of Christian Doctrine was found to have been an early and enduring force for the religious education of adults, with a special emphasis upon parents and teachers. The National Councils of Catholic Men and Women, merged into the National Council of Catholic Laity in 1971, were found to have contributed significantly to adult education efforts at all levels of the Church, especially in the social, community, and lay leadership spheres.

One of the dominant themes in Catholic adult education is that of religious education with the related concerns of liturgical education, moral understanding, faith development, and parental understanding; another dominant theme was found to be that of education to social mission, with the related concerns of literacy, community concerns, racial justice, and understanding of civic responsibility. A heavy emphasis was noted upon marriage and family preparation, training of both professional and volunteer teachers and leaders, especially during the present century.

The philosophy of Catholic Adult Education has constantly been debated; numerous definitions have been put forth and implemented. A number of dioceses such as Detroit, have developed distinctive, articulate, and extensive approaches in both the theoretical and practical order.

The dominant concern expressed by Vatican II concerning adult education is that it be seen as necessary for all people of all ages in accordance with their circumstances of life; this concern was developed by the Department of Education, U.S. Catholic Conference into the philosophy of

the total teaching mission of the Church. In application, this means education of all kinds for all people whether children or adults. Papal directives for several decades have supported such an approach. Paul VI, for example, has seen the mission of adult education to include basic education, leadership training, vocational education, opinion formation, community organization, and the training of experts.

When the United States Catholic Conference activated the Adult Education Division in 1969, the situation was one of diverse approaches which reflected different philosophies in the dioceses. All agreed that religious education was the priority, although there was little agreement as to the best approach in adult religious education. The Division encouraged both a diversity in approaches and a gradual broadening out of mission to include adult education which was not specifically religious education. This, in turn, led the Division into closer collaboration with other professional groups working in adult education, as well as with other agencies of NCCR and USCC.

The pluralism of approaches among the various dioceses has grown more noticeable as the majority of the dioceses deepened and enlarged their commitments to adult education. This, in turn, propelled the Division into more service, support, and research on behalf of the dioceses. Adult education quickly became supportive and complementary to other educational endeavors of the Church, making the concept of the total teaching mission observable in practice as well as in theory.

At least three categories of organizational structure have been opened in the dioceses: the center approach, the program approach, and the department approach. Great flexibility has characterized these efforts because of the ad hoc dimension of adult education, while at the same time enduring efforts have also emerged. A high degree of community concern, ecumenical cooperation, and specialized ministry has also characterized adult education in recent years. It is thought by many observers that the changes called for by Vatican II have served as a catalyst which accounts, at least in part, for the extraordinary enthusiasm and commitment to adult education since 1969. At the same time, a severe need for teacher and leadership training has been created by this situation, as well as a need for ongoing research and learning about the nature of adult education, adult learning processes, the Church's role relative to its adults.

Typical of the need for continued training are the parish coordinators of religious education, who now find themselves working more and more with adults; typical of new needs also is the instability being created in this group by pastors and parish councils which contract for the services of these coordinators, but are unaware of new problems in management which ensue with new styles of educational programming.

Roman Catholicism was also found to embrace a richness of structures and resources which promise effectiveness in adult education beyond that of many other structures. The challenge, in the eyes of observers, is that of cooperation and joint effort. As a national Church, Catholicism contains national, diocesan, and local structures, each with a plethora of human and non-human resources.

Adult education was found to be a long-standing tradition in Catholicism, predating child-centered education by many centuries. While a new enthusiasm and new approaches are visible among Roman Catholics in the United States, research shows this to be a revival of deeper traditions rather than commitment to the untried.

Part II: Demonstration Projects

Paper #4: Report of an Experiment with Internship as a Model for Training Professional Leaders of Religious Education

Many promising new efforts have been observed in Roman Catholic adult education, but many more are never attempted because of lack of funds or lack of cooperation between various agencies. The Division wished to determine the feasibility of a national office serving to channel funds into needed experiments of a practical nature. The Colorado Springs Metropolitan Board of Catholic Education was selected as one of two experiments for partial funding. $5,000 of the original Raskob Foundation grant was allocated to this project and managed by the Division. The project was directed by Father David Costello, the Area Director of Education for the Colorado Springs region of the Denver archdiocese. The project was a joint venture between the Colorado Springs Board and the University of San Francisco. Three graduate students in the Master of Arts in Teaching Religion Program at the university were selected for a semester of internship at Colorado Springs. University faculty members came to Colorado Springs at designated times to enable the interns to continue their academic course work. At the same time, the interns were given practical experience in the parishes and at the Catholic Education Center in Colorado Springs.

From the standpoint of the University, the internship program proved viable; at the same time changes in the program at the University were set in motion because of the impact of the practical, realistic experience which the project afforded.

From the standpoint of the Colorado Springs Board, the project opened new possibilities for cooperative training of professional religious educators before they graduate; it allowed for local and diocesan orientation of prospective professional leadership.

The interns found the experiment stimulating and revealing, reporting that it had a major impact in the rethinking and reformulating of their career plans.

From the standpoint of the Division, the experiment produced new models of cooperation between an archdiocese and a university; it demonstrated internship as workable and desirable for adult and religious education graduate students; it also provided learning for all parties concerned with future efforts along these lines.

The Board of Colorado Springs, through Father Costello, provided a full report of the project to Catholic Colleges and Universities, and to diocesan directors of religious education. In addition, further

study of foundation resources is being made by the Colorado Springs Catholic Education Center with information furnished through the Division as part of the project support.

The evaluation of the project includes a reflection upon the difficulties encountered, which were many. At the same time, the experiment points out a viable approach worthy of consideration for future training.

Paper #5: Report of a Project Designed to Overcome Educational Apathy Among the Rural Poor

A second project was also partially funded through the Raskob Foundation grant. This was a project undertaken jointly by the Glenmary Town and Country Department headquartered in Nashville, Tennessee, the diocese of Wheeling, West Virginia, and a cluster of parishes in a three-country area of Southern Virginia which are part of the Wheeling diocese. The project was aimed at fostering religious education in the parishes by using a field team to work in planning and training with local leadership; the team would gradually withdraw as the parishes began to assume full responsibility for the new efforts. The team was made up of Glenmary and diocesan personnel, under the overall direction of Mr. Roger Beaubien of Glenmary. The Division offered additional funding support to the project in order to support an enlargement of the objectives to include the development and testing of methods to measure and overcome educational apathy.

The overall project is not yet completed, but has been successful to date. Already available is a complete case history of planning and implementation of religious education efforts undertaken jointly between the parishes on a wide scale.

While useful and effective instruments were designed to measure apathy, it soon became apparent that enthusiasm, rather than apathy was prevalent among the parishoners. There was far less apathy to overcome than had been expected, giving rise to the possibility that when good planning and professional effort are applied massively to religious education at the local level, apathy may disappear. Particular attention was paid in this project to determining needs before any programs were designed. Mobility was also stressed by moving the team members from parish to parish and by using mobile trailers to make resources available, and for meeting sites.

From the standpoint of the Division, the experiment demonstrated that a religious order can team with a diocesan office for the benefit of local parishes; it also yielded new approaches in adult religious education, and produced a good set of instruments (questionnaires and survey profiles) for use in determining adult religious education needs.

Both projects demonstrate the feasibility of a national office supporting and cooperating with specific projects if the projects are carefully selected and the investment carefully managed.

Part III Three Studies of Expanded Central Support Services

Paper #6: Report of Three Studies Investigating the Feasibility of Expanded Services: Information Exchange, Employment Information, and Consultant Support

Service requests began to make heavy demands upon the Division from the moment it began operations in late 1969. After the first full year of operation, the mass of information and information requests had become nearly unmanageable. A way was needed to increase services while still maintaining a limited staff and budget. Systematic study, leading to systematic organization and expansion of service was undertaken with the support of the Raskob Foundation grant. Three services were studied from August of 1971 until October of 1972. They were the information exchange service, the employment information servic e, and the consultant support service.

Each of the three services were in need of expansion and improvement if a feasibile waycould be found. Three simultaneous studies were launched, aimed at analyzing the need, investigating possible methodologies for improved services, designing a systematic approach for expanded services if feasible, and developing operational guidelines.

It was discovered that a clearinghouse methodology would support expansion of all three services while allowing for one uniform set of files, procedure, and operation. A manual coding, storage, retrieval, and dissemination system for the handling of information in all three services was devised and tested successfully. The files were reorganized and existing stores of information were sorted, coded, and utilized.

Study revealed that the need for information exchange regarding all aspects of adult education will continue to grow for many years, since programs are still being inaugurated or enlarged annually in thousands of parishes. The most dignificant demands for information were found to be in the categories of adult education program approaches, materials, re - sources, and methods in working with the poor, the elderly, ethnic groups, alcoholics, prisoners, the disabled, parents, parish council members, clergy, teachers, and leaders. Some topics of high concern were found

to be community responsibility, ethnicity (especially among Blacks and Spanish Speaking) educational administration and innovation, media, religious education, parental roles, marriage, sex education, continuing professional education, clergy continuing education, and teacher training for religious and adult education. An interest was also noted concerning foundation resources and other forms of financial resources which might be available for educational efforts.

A manual system of information exchange was found most feasible, but the system was designed for growth to a computer system in the future. In the course of the study it was discovered that other U. C. S. S. agencies are experiencing similar needs with their information holdings and are interested in further explorations for improved service. Other information clearinghouses were studied, revealing the existence of a large void when it comes to information about adult education in the Churches, and suggesting the possibility of more widespread joint effort in the development of information exchange efforts.

Employment information service was found to be badly needed in all ministries at all levels of the Church, even though as many as eighty agencies within the Church are known to offer employment information services of some kind.

Turnover and instability were found to be as high among lay employees of the Church as among its clergy and religious. For example, it is estimated that the rate of turnover among parish coordinators of religious education exceeds 25% annually. A similar high rate of turnover among the approximately one million volunteer teachers in the Church was also observed. Among priests and religious, the rate of those leaving the formal ministry continues to exceed the rate of those entering; the average median age of priests and sisters in rising rapidly. Overall, there is taking place a general depletion of personnel in all jobs at all levels of the Church, and the rate of depletion appears to be increasing.

In addition to information, employment counseling, second career counseling and training, a host of employer needs such as arbitration, contractual skills, and role description skills were found to be needed. The extent of the needs has not measured precisely and more study would appear to be in order.

It was found that instability among those working in or for the Church continues to increase; that knowledge about widespread Church employment services is not widespread; that significant efforts are underway to improve employment services but with little impact on the personnel of Church; and, finally, that there is much room for increased cooperation between existing services and agencies in the Church which are employment-related.

It is feasible for the Division to expand its employment information service byusing the clearinghouse methodology. Further service beyond that of more information exchange needs further study but appears viable; if the information service were steadily developed as a base from which to work.

An expanded consultant support service was studied in light of the Division's experience with and commitment to the regional concept. The regional consultants which work both with the Division and with Division clientele were found to be effective and capable of further expanded effort.

The need for consultant resources was found to be growing faster than the understanding of how to properly use consultants on the part of clients. Numerous examples of consulting resources, both institutional and individual in nature, were found to be active and effective presently at all levels of the Church. Coordination and processes of evaluation, however, seem to be needed.

It was also found that one large need for which consultants are currently being utilized is that of in-service and volunteer training. While the depth of this need was not precisely measured, it appears to be enormous, suggesting the need for more planning and increased utilization of consultant skills and resources.

With the completion of the three feasibility studies, a picture emerges which shows widespread unmet needs, widespread resources capable of meeting the needs, and a noticeable lack of organization. The Division could expand its services and in so doing, present an identifiable thrust towards a more systematic service effort. Guidelines and directives for doing this within the budget, mission, and staff constraints of the Division were developed and found to be feasible.

Part IV Diocesan Needs

Paper #7: Adult Education: The Diocesan View of Needed Programs

A three step process was developed in which each ordinary or a spokesman appointed by the ordinary could indicate where new or improved efforts in adult education were needed. In the first step, respondents were asked to indicate, by points, their needs. A special taxonomy of adult education activities was constructed by Doctor Lawrence J. Losoncy for this purpose. In addition, respondents were asked to indicate in paragraph form their suggestions and ideas for proposed new projects.

The proposals of the respondents were collated into cohesive propositions. 150 diocesan respondents submitted more than 400 statements which were collated into 41 propositions.

In the second step, these propositions were mailed back to the respondents who were asked to critique the proposals and to evaluate them in terms of probability success and the importance of results.

A third step involved a final evaluation and rank ordering of the proposals.

Through the three-step process, a national consensus about the most pressing needs was developed; in addition, the needs of the individual dioceses were reported. Differences of priorities were then tabulated by provinces as a way of discovering where the national consensus applied and where provinces had different priorities from the national needs. In all cases the anonymity of dioceses and respondents was protected.

The entire process yielded a needs priority and refined proposals for action; it also yielded methodology for deriving an Index of Productiveness in which planners may project the likely outcome of the individual proposals.

All 34 areas of the taxonomy received points, and all but one area received points indicating strong interest from at least one diocese. The ten items indicated as most needing new or improved programs are in descending rank.

1. Parental Role in Religious Education
2. Religious and Faith Development of Adults
3. Moral Issues
4. Marriage
5. Family Needs
6. Instructional and Leadership Skills
7. Bible Studies
8. Minority Groups and Special Groups
9. Senior Citizens
10. Personal Enrichment and Self-Actualization

TRAINING TEACHERS AND LEADERS

23. **Management Theory** (organization, management systems, information systems. etc.; authority flow, administrative skills, team building, etc.)
24. **Education Theory** (the learning process, learning environment, learning readiness, cognitive and affective domains, process education, learning research and experimentation, etc.)
25. **Planning and Evaluation** (planning and evaluating courses, programs, projects, workshops, conferences, etc.; determining needs, setting goals and objectives, examining options, setting budgets, assessing resources, testing and evaluating results, etc.)
26. **Instructional and Leadership Skills** (communicating skills, speaking abilities, use of media, audio-visuals, advertising, sermons, leadership competencies, self-confidence, interpersonal relationships, sensitivity training, group dynamics, etc.)

RELIGIOUS EDUCATION

27. **Bible Studies** (scriptural theology, scripture courses, Bible history, genres, exegesis, etc.)
28. **Dogmatic Theology** (nature and history of the Church, doctrine, sacramental theology, incarnational theology, theological "thinkers," etc.)
29. **Changes in the Church** (Vatican II, new structures, authority, etc.)
30. **Liturgy** (history, norms, understanding symbol, music, art, etc.)
31. **Ecumenism** (world religions, other denominations, dialogue, etc.)
32. **Religious and Faith Development of Adults** (God-concept, Christian identity and mission, conscience, values, personal spirituality; peak religious moments: birth, engagement, marriage, death and dying, etc.)
33. **Parental Role in Religious Education** (religious development of children; God-concept, conscience formation, sacramental preparation, relationships between religious and psychological development, etc.)
34. **Moral Issues** (moral theology, the "new morality"; ethics, business ethics, medical ethics, etc.; personal, community and global moral issues: abortion, birth control, divorce, population, war, etc.)

Taxonomy of Adult Education Activities

BASIC EDUCATION

1. **Citizenship** (for immigrants and aliens; American history, civic responsibility, etc.)
2. **Literacy** (English, writing skills, reading skills, reading improvement, etc.)
3. **Health and Nutrition** (physical and mental health; health habits, sanitation, hygiene, etc.; dietary needs, etc.)
4. **Consumer Economics** (budgeting, budget priorities, how-to-shop, etc.; understanding credit, contracts, leases, etc.)
5. **Home Management** (goals and plans, home environment, efficiency, use of time, etc.)
6. **Occupational, Vocational and Career Skills** (formation in trades and crafts, agricultural, industrial, domestic, business skills; pre-professional and professional training, etc.)
7. **Vocational Guidance** (counseling, adjustment, new careers, second careers, working environment, employee-employer relationships, etc.)
8. **Labor and Unions** (history and nature; grievance, arbitration, etc.)

COMMUNITY, CULTURE AND ENVIRONMENT

9. **Community Systems and Resources** (community structures, organizations and institutions; transportation systems, communication systems, health care delivery systems, etc.)
10. **Community Action, Concerns and Relations** (poverty, race, crime, unemployment, health standards, medical services, welfare services, zoning, etc.)
11. **Law and Citizens' Rights** (legal, political and economic rights, duties, recourse, etc.)
12. **Minority Groups and Special Groups** (educational ministry to the poor, handicapped, retarded, shut-ins, blind, deaf, racial & ethnic groups, etc.)
13. **Cultural Understanding** (comparative cultures; intellectual, moral, social, characteristics; arts, tastes, etc.)
14. **Ethnic Study** (ethnic origins, appreciation, pride of heritage, etc.)
15. **Ecology and Pollution** (ecological systems; interactions among environmental and societal systems and trends; pollution, etc.)

PERSONAL AND FAMILY

16. **Psychological Theory** (personality structure, values, human behavior, human relationships, child psychology and development, etc.)
17. **Personal Enrichment and Self-Actualization** (self-improvement, self-motivation, continuing education, social growth, leisure, recreation, entertainment, etc.)
18. **Marriage** (pre-marriage and marriage instruction; understanding love, marriage "encounter," problems, counseling, etc.; widows, widowers; CANA, etc.)
19. **Family Needs** (understanding the life-cycle; prenatal, post-natal, infancy, childhood, adolescence; younger, middle and older adults; parent and parenthood education, duties and rights of parents, parent-child relationships, Christian Family Movement, etc.)
20. **Divorcees** (educational ministry to divorcees and their families)
21. **Senior Citizens** (educational ministry to senior citizens; senior citizens as resources, etc.)
22. **Prisoners** (educational ministry to prisoners and their families)

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